

of all the world, watering the soil as the rain bedews the barley.<sup>1</sup>

4. YARUNA waters earth, mid-air^ and heaven, when he pleases (to send forth) the milk (of the cloud) : thereupon the mountains clothe (their summits) with the rain-cloud, and the hero, (MARUTS), exulting in their strength, compel (the clouds) to relax.

5. I proclaim this great device of the renowned VARUPTA, the destroyer of the *A suras*, who, abiding in the mid-heaven, has meted the firmament by the sun, as if by a measure.

6. No one has counteracted the device of the most sagacious divinity, whereby the lucid water-shedding rivers do not fill the ocean with water.<sup>2</sup>

7. If, VARUNA, we have ever committed an offence against a benefactor, a friend,<sup>3</sup> a companion, a brother, a near neighbour, or V A.EUNA, a dumb man<sup>4</sup> remove it from us.

*na vrisktir, uymiatti b/iuma : Sdyana* is disposed to render *vriskti* by *sektd*, the sprinkler, the man, *pumdn*, who waters the soil, but thH does not seem necessaryj and it is not so explained in the *Nirnkta*, 1 0, 4.

7. But these wonderful acts, according to *Say ana*, are not the acts of *Vtirunti*, but of *Para7neswara3* the Supreme Being, from his existing in the forms of *Varu.no*, and others, *kanna Paramfxwarasyaica ttckitam na Varunajtya, tasya Varunddi-rupdvasthdndt*.

8. *Aryamyatn mitryam vd*, according to *Sdyana*, are the same as *Aryaman* and *Mitra*, the final *ya* being pleonastic ; the first he explain\* by *ddtri*, a giver, or by *gum*, a spiritual preceptor..

- *Varundranam vdi* the *Pada* separates the word into *Vanma* and *Aranam* : the meaning of the latter is somewhat uncertain : *Sdyana* explains it as *asaldam*, not having sound or speech, or as *addtdranty* not giving, niggardly; but neither is

quite satisfactory.